

of religious feeling, that comparatively little open immorality is now observable among the children.

It is not probably far out of the way to say that there are 12,000 children (we have no very accurate data to calculate upon) capable of reading and receiving instruction from the printed Bible, if they had it; that is, an entire edition as large as can be printed at the mission presses, could be now profitably distributed among the children of the Sandwich Islands. I said profitably, this is not strong enough. It is questionable whether Bibles could be distributed in any country, or among any class of mankind, with more animating prospects of usefulness than among these children and youth. A point worthy of particular notice is, that the entire mass of the children are very much under the influence and control of the mission.

Among the first things a native thinks of, after his attention to the concerns of his soul, is awakened, is how he shall obtain a portion of the word of God. If he can read, and feels any real interest in the subject of religion, he is not likely to rest until he has obtained a copy of Mathew, Genesis, Romans, or some other part in print; and when he obtains either a part or the whole of the New Testament, he carries it with him wherever he goes, even on a visit to his neighbor's house, while he carries his good book, he feels that he bears the badge of a good man, a man who has turned to the good, or to righteousness. They say while they are destitute. "How can a man see without a light? How can a man find the way in the dark?"

BOSTON RECORDER.

FRIDAY, MARCH 20, 1840.

FROM OUR CORRESPONDENT.

WASHINGTON, MARCH 13, 1840.

MR. WILLIS.—As the transactions of Congress at this time are of such a character, that I cannot write even about them, without departing from my declared purpose, catching the spirit of party, and entering into party-discussions, I will give you a short epistle on another incidental subject.

On Monday last, by permission, the Superintendent of the Philadelphia Asylum for the Blind, occupied the Hall of the House of Representatives, from 10 to 12 o'clock; lecturing, examining his pupils, and exhibiting to a large assembly of gentlemen and ladies, evidence of the utility of the Institution. The object was to interest this portion of the community and the members of Congress, in this cause of benevolence; and, I trust, the effort was not without success. The facts were pretty clearly established, and I believe, to the satisfaction of all present, that the cause of the blind might so far surpass the office of sight, as to enable the blind to receive instruction and communicate thoughts, by the arbitrary signs usually addressed to the eye; or, in other words, to read and write, or rather, print, with readiness and facility.

The occasion was, indeed, interesting, and the scene imposing. Although I had visited the excellent institution in your city, under the care of Dr. Howe, and had learned something of the process of instruction, and seen something of the beneficial effects on the minds and happiness of this afflicted portion of our race; yet my own feelings became deeply interested on the occasion. I was interested in the statement of facts, with regard to the progress of the science of teaching the blind; and the facilities furnished for their moral and religious, as well as intellectual improvement. I was happy to see the whole of the New Testament printed for the blind, and bound in four quarto volumes, and the whole book of the Proverbs of Solomon in one volume; and to be informed, that the whole Bible would soon be completed, for the use of those who read with their fingers!—It was, indeed, peculiarly interesting, to hear a little girl, of ten years old, who never saw the light, read a solemn and monitory portion of the word of God to that great assembly; and in tones and with an emphasis, which must have reached every ear in the hall, and touched every heart susceptible of moral feeling.

The audience appeared, likewise, to take a deep interest in the exhibition of mental improvement; while the pupils were examined in arithmetic, by means of an instrument similar (though improved) to that invented by Dr. Samuelson, to aid himself in his mathematical investigations, during the period of his blindness—in writing or rather printing by the aid of the printing-press—in geography, with maps, prepared for the touch of the fingers, as well as the sight of the eyes—in English grammar, &c. &c.—They were moved, even to tears, when a little girl, lifting her sightless eyes to heaven, repeated an ode, prepared for her; expressive of gratitude to her Heavenly Father and earthly benefactors, for the blessings conferred on her and her companions in the Asylum. But deeper emotions still were excited, and ran through the assembly, while a young man, of a mild and melancholy countenance, and with a strong but plaintive voice, rehearsed a poem, descriptive of the privations of the blind, interspersed with sentiments of resignation to Him, who giveth and taketh away in mercy—whose mercies are beyond desert and without number, to those who have the smallest portion allotted to them—whose judgments, and severest chastisements even, are "mercies in disguise."—During these rehearsals, I was reminded of the strong and expressive language which Milton, himself blind, puts into the mouth of his blind "Samson Agonistes."

"O loss of sight of thee I most complain.
Light the prime work of God to me is extinct,
And all her various offices of delight
Annulled, which might in part my grief have eased,
Inferior to the vilest now become
Of man or worm; the vilest here excel me:
They creep yet see; I, dark in light, exposed
To daily fraud, contented, above, and wrong.
Within doors, or without, still as a Goul;
In power of others, never in my own;
Scarcely half I live; dead more than half.
O dark, dark, dark, amid the blaze of noon;
Without all hope of day!
The sun to me is dark
And silent as the moon,
When she descends the night,
Hid in her vacant interstellar cave.
Since light as necessary to life,
—why was the sight
So such a tender ball as the eye confined,
So obvious, and so easy to be quenched?
And not, as feeling, through all parts diffused,
That she might look, at will, through every pore?"

It must be admitted, that this language of the blind bard seems to partake a little too much of the spirit of complaint; and manifests in the writer, who may be considered as sympathizing with the bereft of his sight, too little of the quiet and subdued spirit of the gospel. There was no such defect in the poem of this youth, "blind from his birth;" even while speaking of the wrinkled forehead of his father, which he had felt with his hand, but never seen with his eyes—the falling tears of his mother, which he had believed his cheeks as she pressed him to her lips, whose warmth and tenderness he had often felt, but whose color, if color they possessed, he had no power to behold. Indeed, the science of teaching the blind has done much to remove the last complaint of Milton; and shown that there is, in improved and cultivated feeling—"experienced touch"—a partial compensation for the loss of "sight." In this provision of nature—a tendency in the human constitution, to supply the loss or defect of one sense by the

improvement of the others, we may see new evidence of the wisdom and goodness of our Creator—evidence, which should remove the objections and silence the complaints of infidelity.

Such reflections naturally crowd upon the mind, amidst scenes like the one described in this letter! How cheering is the thought, that Christianity has done so much; is doing so much; and promises still to do so much, to mitigate the sufferings, remove the afflictions, and meliorate the condition of mankind;—has brought life and immortality to light, even for the blind—has furnished a guide to duty and happiness, even for those who are in darkness and in the valley of the shadow of death—has brought peace on earth and good will to men—has done what reason and philosophy could never accomplish; and furnished what was never seen in pagan lands, hospitals for the sick, asylums for the blind and deaf, retreats for the weary and oppressed, institutions of benevolence adapted to the wants and woes of mankind;—has imbued its votaries with a measure of that heavenly spirit, which induced its divine Author to assume our nature and become a man of sorrow, that he might know how to be touched with a feeling of our infirmities—might sympathize with us in sorrow—might go about doing good, setting us an example of benevolence—might become obedient unto death, even the death of the cross, and thus redeem us from iniquity, and purify and prepare a people for his service and glory, and for the joys and blessedness of heaven for ever.

Yours, &c. B—J—

DOMESTIC AND RELIGIOUS CHARACTER OF DE SACY.

The eminence of the BARON DE SACY, as an Orientalist, is known throughout the civilized world. Less has been said of his excellent moral and social character. We propose to furnish a few facts which will serve to exhibit his domestic and devotional habits in an interesting light. We will first mention, however, some of the principal incidents in his life. Antoine-Isaac Sylvestre De Sacy was born at Paris, Sept. 21, 1758. At the age of seven, he had the misfortune to lose his father. His mother, a sensible, affectionate and eminently pious woman, supplied to the utmost of her power this irreparable loss. A little son, after learning to read and write, was initiated in classical studies, which, from the delicate state of his health, were directed by a tutor under the maternal roof. Berthoulet, a pious Benedictine in the neighborhood, conceived a kindness for him, and inspired him with a taste for Oriental languages. He began with the study of Hebrew, in order to obtain a more intimate knowledge of the Scriptures, his mother educating her children in the principles of genuine religion. From Hebrew, De Sacy proceeded to Syriac, Chaldee, Samaritan, and thence to Arabic and Ethiopic. To these studies, he joined that of the Italian, Spanish, English and German languages. His mother, continuing a widow, and centering all her affections in her children, accustomed them not to quit her roof. M. De Sacy, by way of creating to himself a kind of social recreation, is said to have taught a Canary to pronounce some Italian words. He soon added to his knowledge of Arabic, that of Persian and Turkish. In 1785, he applied himself to the composition of his two Memoirs on the ancient history of the Arabs, and on the Origin of their Literature. He soon commenced his admirable Memoirs on the various antiquities of Persia, such as the monuments which adorn the cities of Persepolis and Kirmanah, bas-reliefs, coins, medals, &c. During the horrors of the revolution, he employed his leisure moments, in composing his great work on the religious system of the Druses. In 1799, he published his Principles of General Grammar, which has been translated into Danish, German and English; the last named was by Mr. Focke. In 1806, appeared his Arabic Chrestomathy in three large vols. 8vo. In 1810, the first edition of his Arabic Grammar was published; the second was issued in 1831, in 2 vols. 8vo. In 1810, he published a French translation of an Arabic account of Egypt. He was also a frequent contributor to various periodical journals. In 1815, he was appointed rector of the university of Paris, a post which had been filled by Rollin. In 1819, appeared the "Book of Coins," in Persian and French, with notes. In 1823, he was nominated Principal of the College of France, and of the Special School of Oriental Languages. In 1832, the king created him and the illustrious Cuvier peers of France. He was soon after nominated inspector of Oriental types at the royal press, conservator of Oriental MSS. in the king's library, and perpetual Secretary to the Academy of Inscriptions. His last work, which was published in Dec. 1837, was his History of the Druses, which had been on his hands more than forty years. M. De Sacy died on Wednesday, Feb. 21, 1838, aged eighty years. His funeral was attended with extraordinary marks of respect. A medal was struck in his honor, and his bust was placed in the library of the Institute.

In the time of the first revolution, M. De Sacy withdrew with his family to the country, and divided his time between his books and his garden. Once a week, he used to visit the capital, on foot, with a stick in his hand, and a bottle of beer in his pocket. On Sundays and festivals, the churches being shut, he attended to the rites of religion in his own house. Once he was required by the government to go and thresh corn in the barn, along with the peasants of the district. They remonstrated in his favor, and represented, that from his diminutive stature and the weakness of his sight, he would be more a hindrance than a help, and offered to perform his part of the task themselves.

In the latter part of his life, he thus passed his time. He rose about half past seven, and at eight repaired to his study. On Mondays, Wednesdays and Fridays, from nine to ten, he met his Persian class at the College of France; on Tuesdays, Thursdays and Saturdays, he heard his Arabic classes at the king's library, from half past ten till half past twelve. After his lecture, he went either to the Council of Public Instruction, to the Institute, or to some of the government offices. At six o'clock he generally dined with his family. After dinner, he sometimes went to the charity-board of his district, to an evening meeting of scholars, or to the house of some friend or minister. When he did not leave home, which was generally the case, he entered his study at 8 o'clock, and worked till eleven. On Sundays and festivals, he regularly attended the service of the church. He went in preference to St. Sulpice, his parish, because one of his grandfathers, whom he had known when a child, was buried there.

He ate sparingly, and, with the exception of the hours of sleep, his mind was constantly at work. He was animated with that unceasing ardor, which dispenses with all repose, and he had the rare gift of being able to pass continually from one subject to another without loss of time. When he went any where, if he was likely to have even a quarter of an hour unoccupied, he took care to furnish himself with a book or some sheets of paper, and he turned those moments to account, however short.

In 1819, he lost his mother at the age of eighty-six. It was his mother who superintended his education, and he was always most tenderly attached to her. At the close of 1834, Madame De Sacy felt dangerously ill. Forty-eight years had elapsed, since they had been united together, and this union had been uniformly happy. When the crisis arrived, M. De Sacy betrayed the most distressing uneasiness; his agitation was so visible, that it seemed likely that he would not survive the loss with which he was menaced. His wife died in Feb. 1835, and for some time he appeared to be staggered by the shock; but he gradually recovered, and at the end of a few months appeared pretty much as before. A similar incident is recorded of Cuvier, when that great man lost his last remaining child. An interesting fact is related of the wife of De Sacy in relation to the History of the Druses. Her husband, on account of the incompleteness of the documents, had relinquished his design of publishing it. She, however, from time to time, urged him not to withhold from the learned world a work which had cost him much toil, but which had sweetened to him the bitterness of evil days. This work had become to her like a child born amid the keenest sufferings, and which on that account, becomes the most interesting.

The Preface to this History thus concludes: "There remains for me a duty to fulfill; it is to thank Providence that I have been permitted to complete this work at an age when one can scarcely reckon upon the morrow, and to pray that this view of one of the most signal follies of the human mind, may be made instrumental in teaching men who boast of the superiority of their light, of what aberrations human reason is capable, when left to itself."

M. De Sacy was a Roman Catholic, but he had evidently a spirit kindred to that of Pascal and Fenelon. From the time of his wife's death, he frequently spoke of the blow which threatened himself, but it was without effect, and like a man who was prepared for it. He was in the habit of beginning his day with religious duties. To his will he prefixed these words: "Before regulating any thing which concerns my temporal affairs, and the interests of my family, I regard it as a sacred duty incumbent on me, who have lived at a period when the spirit of irreligion has become almost universal, and has produced so many fatal catastrophes, to declare in the presence of Him from whose sight nothing is hid, that I have always lived in the faith of the Catholic church; and that if my conduct has not always been, as I humbly acknowledge, conformable to the sacred rules which faith enjoins, those faults have never been with me the effect of any doubt of the truth of the Christian religion, or of its divine origin. I firmly trust that they will be forgiven me, through the mercy of my Heavenly Father, in virtue of the sacrifice of Jesus Christ my Saviour, not putting my confidence in any personal merit of my own, and confessing from the bottom of my heart that in myself I am nothing but weakness, misery and wretchedness."

AMERICAN SLAVERY.

A sermon on this subject, by Rev. George Duffield, of Detroit, is before us, from which we wish to select a few leading thoughts, as those that commend themselves to the sober judgment of dispassionate and pious men of all classes. Mr. Duffield is a decided Abolitionist; and as such, pleads strenuously against the whole system of American slavery as incompatible with the spirit of all divine law, however revealed, by the Scriptures, the constitution of man, or the "law written on man's heart."

What American slavery is, is shown from the laws of several of the southern States. The amount of the whole may be expressed in the language of the civil code of Louisiana. A slave is "one who is in the power of a master to whom he belongs. The master may sell him, dispose of his person, his industry, and his labor; he can do nothing, possess nothing, nor acquire any thing, but what must belong to his master." "The slave is entirely subject to the will of his master." He has no rights in law whatever, and can form no valid contracts, not even a marriage contract.

No servitude like this is any where recognized in the Bible. Neither the Old Testament nor the New give the shadow of a sanction to any thing like it. What then is the duty of American Christians in regard to this subject? Obviously, to condemn the system, and to do nothing directly or indirectly to sanction or perpetuate it; and on the other hand, to do whatever can be done, consistently with other and correlate obligations to destroy it.

But, can any thing be done? "The question is embarrassed by great difficulties. The recognition of slavery has been interwoven in the constitution of these United States." Hence, a large portion of our citizens feel, that to agitate the question of emancipation, as it is now agitated, is to violate the obligation of good citizens, and the faith of compacts.

"Some conspicuous advocates of immediate emancipation, have not only denounced and defamed the constitution," but have made the impression, however false it is, that they would rejoice in its destruction. Thus the influence of their arguments and appeals has been received.

The south has become insensible, through misapprehension of the design of abolitionists—misapprehension arising from the unguarded language and perhaps overheated zeal of individuals.

The duty of immediate emancipation "has become the pretext and occasion for the organization of political parties, for resorting to the polls, rather than to the power of reason, to the genius of Christianity, and the moral force of truth."

"The most unreasonable and uncontrollable prejudices too, have been excited and armed, by the manner in which the subject has been often presented." The eloquence of its advocates has not always been free from the spirit of denunciation, and irritating epithets. The sin and the sinner have not been sufficiently distinguished from each other.

The relations of interest and business bind together a large portion of the slaveholding and non-slaveholding population.

"The influence of the press, to a very wide extent increases the embarrassment." The advocates of immediate emancipation are denounced as fanatics and enemies to their country. Inferences which they disavow are charged upon their principles. They are held up to view as fair victims of a lawless, inflamed, and insurrectionary mob.

"Grave and revered doctors, wise and learned instructors of our youth have resorted to fallacious modes of reasoning, and even to the sacred Scriptures, to justify, or at least to palliate the continuance of slavery." Here he instances Pres. Wayland, Dr. Spring, of New York, and Dr. Hodge, of Princeton. Once more:

"Even the advocates of immediate emancipation have in some instances unnecessarily, and we think both wantonly and censurably increased the embarrassment, by avowing their design to bring the power of voluntary associations, and what politically would be called, the system of drilling, to bear upon ministers and churches, who will not adopt their measures;

and for the purpose of forcing both to co-operate with them, threatening, in case they would not adopt their measures, to carry a war of extermination into the midst of them—proclaiming it better to read and destroy such churches as would not come up to their standard." But,

To the question again; can any thing be done?

The southern States can, if they choose, emancipate their slaves on their own soil. This is believed to be practicable and expedient, as well as right. But all that freemen or Christians at the north can do to bring about such a result, is to use suitable arguments, influence, and appeals. There need be no angry strife between abolitionist and colonizationist, or northern and southern Christians. We can use no other influence, consistently with the spirit of the gospel, nor with success, than the force of our testimony, and moral suasion. As to political organizations and the spirit of faction, "they are more likely to produce confusion than any thing else." To exert an efficient influence on others, we must either gain their confidence, or bring the power of a correct and salutary public opinion to bear upon them. Such an opinion to be sustained, must be created "thru' the influence of Christianity, learned only from the Bible."

"Let Christians at the south be brought to look at this subject correctly, and induced for the sake of a good conscience to give up the practice of keeping slaves, their example would exert a powerful influence, and they could speak to their fellow citizens, more forcibly than we at the north can do. To secure such a result, we must not denounce every professing Christian at the south who holds slaves, as a robber, a thief, a manstealer and hurl against him opprobrious epithets. Nor must we threaten, and seek to drive them in mass out of the church, by its sudden and violent disciplinary acts." "Paul's remonstrances with Philemon should be our model."

We ought to beware of taking part, directly or indirectly, in the profit or advantages of the slave system, for conscience sake, not in the spirit of hostility. In pleading the cause of the slave, we should not make nor authorize the impression, that we are the slaveholder's enemy.

All attempts at vituperation, at forcing men with measures of human policy, and setting up tests of character, and terms of communion of man's invention, are alike uncongenial with the spirit of freedom and Christianity, and of course should be avoided.

It is our obvious duty to make the subject a matter of prayer. God has the hearts of men in his hand, and can turn them as the rivers of water are turned. He can dispose the slaveholder to do that which is just and right; and the wretched slave have claims on our sympathies, and it is at once our privilege and honor to be suppliants at the throne of grace in their behalf.

This is a subject on which we could say much. But the prevailing excitement forbids us to speak. Not that any where there is existing too deep an abhorrence of slavery, nor too strong a desire for its extermination from our country and the world. But almost everywhere, as it seems to us, is there, to say the least, an approximation toward the abandonment of the meek and lowly spirit of the gospel in the discussion of the subject, and the substitution of a carnal and worldly policy, which will inevitably bring disaster and ruin on the holy cause of emancipation if persisted in. This grows out of an excitement, that is its root in the corruption of the heart, and not in an enlightened judgment and a pure conscience. We are glad that it meets with resistance from some who are an honor to the ranks of abolitionism, and to any other ranks into which they fall. Mr. Duffield's character is above suspicion as well as above reproach. While a thorough friend of immediate emancipation, he asks at every step, "Lord, what wilt thou have me do?" and receives his response from the "Lively Oracle," and obeys it, and exhorts his brethren to do the same. Any other course will bring disappointment and shame to the friends of the slave. All Christians, whether at the north or south, will soon see eye to eye on this subject, when it shall be divested of those extraneous appendages, which the spirit of the world has insidiously connected with it, for the purpose of introducing discord among brethren.

ENGLAND AND CALIFORNIA.

By a letter from Mexico, published in the New Orleans Bulletin, we learn that a negotiation had been going on between Great Britain and Mexico for the purpose of obtaining for the former the possession of the two Californias. It is proposed by England to colonize those regions with a colored population from various quarters. This country would afford a precious prize for England, as furnishing her with several noble harbors, of which she stands in great need in that quarter of the world. And it would be desirable as checking the advancement of the Americans and Texans, for England well knows that before another century, the tide of emigration, now moving to the base of the Cordilleras, will pass across the mountains, and overflow the regions bordering on the Pacific. That thecession of the Californias, should it occur, will exert an important influence upon Slavery in this country cannot be questioned. So southern men now view it, and call upon our government to be on the alert to hinder any measures which shall injure now or ever the "domestic institution."

In this connexion we insert a paragraph of a letter from an American, dated St. Thomas, Feb. 14, 1840: "I find, all over the islands, there is a belief that slavery must fall. The prevailing with the intelligent in Cuba and Porto Rico. The English are making great exertions at the Courts of Portugal and Spain; and in France, the matter is determined upon. Nothing but a war can divert England. One of the Jamaica Missionaries told me, the London Anti-Slavery Society were to establish, by consent of Mexico, a Colony of colored people on the borders of Texas to stay slavery in that quarter. I told him the Texans would soon kill them all, and he replied, England will protect them. They will break up Slavery, but its last hold will be the United States. With us they will hardly interfere."

CATHOLICS IN NEW YORK.

It appears that in a recent message of Gov. Seward of New York, he had recommended the establishment of schools, in which the children of foreigners may be instructed by teachers speaking the same language and professing the same faith.

The "Truth-Teller," a Roman Catholic paper of New York City, has taken ground in reference to the point, singular enough for a Catholic. He opposes the Governor's views, which views would eminently favor the Catholic cause. He reasons thus: "In some districts, Baptists have the ascendancy; in others Methodists, and in others Presbyterians; and if the principle were established, that instruction should be given by teachers of the same religious faith as the parents of the children attending the school, it is manifest that the whole system of common school instruction must be given up. The principle that we have heretofore advanced, and shall always contend for, is, that the religious profession of the teacher or pupil of any school, should not operate either in favor of or against such teacher or school, the duty of the State

being, as we conceive, to furnish the means to all, of obtaining literary and moral instruction, without partiality or prejudice; leaving to parents and pastors, the task of inculcating peculiar or sectarian religious principles out of school as they think proper."

These sentiments, which commend themselves to every man's conscience, give great offence to the Catholics. Placards vindictive of the Editor of the Truth-Teller were placed in every paw of one of the principal churches, and wherever else they might meet a Catholic eye. He is charged with appearing in infidel armor, against the manifold interests of the Church. The writer of the placard says, "It is my firm conviction that the rising generation would be lost to the Catholic Church were it not for our Church schools."

The following disclosure is also well worthy of attention.

"Does the writer in the Truth-Teller know, that in the public schools a chapter in the testament is read every day? Does he not know that this impious act once a sectarian character on these institutions? When the child hears the holy Scriptures read, without note or comment, he is taught at least virtually, that he is to understand them as his own judgment will dictate. Here is the Protestant principle of private judgment inculcated to the exclusion of the Catholic principle, which teaches that the holy Scriptures are to be understood in the sense in which they are taught by the church. It is a melancholy fact that Catholic children educated in those public schools, loathe all religious instruction. Every Sunday School teacher in this city can attest that it is with the greatest difficulty children frequenting the public schools, are brought to learn any thing about the rudiments of their religion. They are never found amongst those children whose stated periods are prepared for holy communion and confirmation; and if they are, they are few and far between."

We are here furnished with a reason why the Catholics should desire the patronage of the State for the teachers of their schools of their own religious faith. We can see too the immense importance of having the Scripture introduced and read regularly in all our schools. It is a sectarian book on their own showing, certainly in the sense of preventing children from becoming Catholics.

FELLOW LABORERS.

Paul makes very honorable mention of some that he had. They were not ministers of the gospel, but private Christians. So then such can be fellow-laborers with Christian pastors, in promoting the spiritual kingdom of God. They can bear a distinguished and honorable part in this great work. And there are few pastors who cannot number a few such, at least, among the visible disciples under their care.

But it is a sad pity that such jewels should be so rare. Many a professed Christian seems to have very little idea of actual and efficient labor in the cause of Christ. They are seldom found doing any thing directly and earnestly to increase the domain of holiness around them. They seem content with the name and privileges of Christians, while the great and arduous work obligatory upon all the saints is neglected. The pastor's various labors may be approved, but they do not earnestly sustain him in them. They have a kind of thankfulness when any good is accomplished, but they took no part in the vigorous measures which led to it. The pastor would have a religious meeting sustained in a certain part of the parish, but these disciples put the responsibility on others. He wants a vigorous effort in behalf of a certain charitable object, whose time in the series of collections has arrived, but these disciples must be excused. He wishes friendly visits of brethren to their fellow disciples, for the advancement of the cause of piety, but the laborers, though wanted, cannot be found.

We do not know that it is because faithful brethren were scarce, that Paul directed the Philippians to "help those women which labored with me in the gospel." But they certainly are scarce in some of our churches. They are laboring; we cannot quite give them up; but the laboring, that is the point. They labor one another at times, and sometimes the pastor. We wish they would save their strength, and spend it in a better direction.

That must be a happy pastor that can look over his church and call them all his fellow-laborers. It makes his own labors not the fewer, but the more pleasant, because it certainly lightens his heart. It is a most pleasing and animating stimulus to zeal and fidelity in him. And his fidelity is the gain of all the disciples. Hence their devotion to God renews most happily upon themselves. If any disciple has read this short article without feeling it important that he should be a faithful laborer in the Lord's vineyard, we wish he would read it through again, and see if a better result is not possible.

REVIVAL INTELLIGENCE.

BOSTON.—We rejoice to be able to state, that the gracious work of the Holy Spirit in this city, continues, not only with unabated but with increasing interest and power; that it has become general; and that it appears to be extending into the vicinity around. Some individual cases, which have come to our notice, are of thrilling interest, one of which we will notice as characteristic of the work. A gentleman put up for a few days at the Marlboro' Hotel, a stranger to the comforts and hopes of the gospel, and an unbeliever. But he was so much affected by seeing persons of all sects assembling daily in the parlor, and bowing themselves in union before God, at family prayers, that he was convinced that God was there; commenced reading the Bible in his own room, and went home a new man. Some striking incidents have been made upon the premises of error; and the hopeful conversion of persons who have not hitherto believed in conversion, is of frequent occurrence. We mention this, to encourage prayer in behalf of such persons, and of those churches which have lost the life and power of the religion of their fathers. Surely, the Lord is not straitened; and the resurrection of these churches is a matter perfectly within the power of the Holy Spirit, and ought to be made a subject of special supplication. This is the centenary of the great revival with which New England was visited in the days of WHITEFIELD—may it prove a year to the Right Hand of the Most High, as much superior to that time, as our country is superior in population, resources, and intelligence; to the glory of his most holy name. Again, we would speak a word of encouragement to the feeble excited churches, all over this region of country. Do not despair, dear brethren, but in this day of gracious visitations, open your mouths wide, and ask for large blessings; and God will raise you up out of the dust, and send congregation on the ranks of your adversaries.

BALTIMORE.—The following extract of a letter, from a gentleman in Baltimore, to a Clergyman in this city, was read in the United Prayer Meeting in Park Street Vestry, on Monday morning last. It excited great interest, and has been kindly furnished for the Recorder. It is dated

"Baltimore, March 4, 1840.
In the month of September last, a devoted servant of Christ, the Rev. Mr. Knapp of the Baptist denomination, commenced a series of daily meetings, in connection with the Rev. Stephen P. Hill, the pastor

of the first Baptist church in this city. The meetings were held on a small hall, and were attended by several of the city, and were generally well attended, and daily filled to overflowing for nearly eight weeks. Thousands resorted there without being able to find admittance. Scarcely did the hall of the meetings, which Mr. Knapp, without fixing an amount in some hall, the duration of the meetings, the unwearied love of the Saviour, the final judgment, the reward of the righteous, and the punishment of the wicked constituted the theme of his discourses. Every eye was fixed, and every ear listened with profound attention. As these great truths were daily exhibited and enforced, the powerful agonizing and simple illustrations, the spirit of the living God began to move on the hearts of multitudes. The men, the women, and the children, were all moved, and many resorted thither with a determined resolve, to create desire, to ridicule and scoff, but to leave the throne of God, to pray. Individuals who had been noticed by the pastor, and who had been in his mind, were induced to reflect on their present destiny. The idea of dwelling forever with angels, or with demons in the world of despair, never found a lodgment in their hearts. With this language was new, strange and wonderful, after the sermon was closed, it was customary for the pastor to feel the need of regeneration, and to repair to the "anxious seat." Here a number of some Christian friends, held a free conference of enquirers, and prayers were offered up appropriate to the condition of each individual. As the progress, Christians became more numerous, and more earnest, and more zealous, and more devoted, and more fervent, the fifty heart to soften, and the statesman's perverse will, to yield in submissive obedience to the will of Christ. When brought into this frame of mind, the Redeemer was pleased to enlighten the understanding, to exhibit Himself as the true friend and tender to him a mansion in the sky. The expected intelligence, emanating from so high a source, professing such a glorious inheritance, was compelling and overwhelming. The emancipated captive appeared to awake as one from a dream, and could scarcely believe that such felicity awaited him. He was to have his robes of glory, and all around him were to be the same salvation. Thus the fire of divine love was kindled; and when it began to burn with an intense flame, it spread from heart to heart, from house to house, and from congregation to congregation, still the blessed work goes on. At times the work was one of thrilling interest—there you might have seen a beloved son just liberated from the bonds, Satan, pouring out his heart in prayer for the redemption of parents. Parents and children, kneeling by side, with streaming eyes and joyful hearts, turning thanks for the redemption of their souls. It is impossible to ascertain the precise number of converts. But it will be known when the affairs of the world are wound up. As near as I can ascertain, about three thousand souls have made a public profession of their faith in Christ within a few months. The base, the profligate, the rich, the honorable, the man of gray hairs, and the child of tender years, all alike bowed their hearts and swore allegiance to their Saviour of man. Is not this a wonderful work, should not every redeemed spirit raise his voice in a louder song of praise to Him who has accomplished it?"

Extract of a letter from Rev. Edwin Hill, to the Editor of the Recorder, dated

PORTSMOUTH, MARCH 17, 1840.

If I were not overwhelmed with demands upon my time, it would give me much pleasure to prepare an account of our revival for the Recorder, agreeably to your request. An account was published last week in the Portman, by one of our deacons, on which we have been very liberally placed. We have not more into detail than time will permit at present. I will only repeat the statements made in that communication. Nothing remarkable has occurred since that account was prepared. We hear of new instances of pious seriousness or of conversions almost daily. Mr. Chickering, of Portsmouth, has been here several days, and has preached with great success, and we trust, with much success. We are about to discontinue special evening lectures, and diminish the number of our meetings, not because we see diminution of interest, but because we find it difficult to obtain the ministerial aid that is necessary. The meetings have been characterized by deep solemnity, remarkable freedom from excitement. Both fact and foes are astonished to witness such important results without the friction and noise that so often accompany the use of special exercises. We are hoping that the cause of truth and goodness will gain great strength from this revival. None but the who live as we do, in an atmosphere of holy and reverent, know how to estimate the importance of revival of religion in this town.

To your suggestion respecting the propriety of a Centenary Celebration of the great Revival that occurred about a century ago, I would say, that something of the kind, could it be well arranged, might be of service to the Redeemer's cause. I think of some benefits that would accrue from such a plan. It would give a valuable opportunity to show the world what revivals of religion are, in such an occasion, of course the exercises are sometimes blameworthy, which have sometimes sadly disappointed the work of grace would be discovered. Hence the name of revival, in an atmosphere of holy and reverent, know how to estimate the importance of revival of religion in this town.

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